

"Godhead is Light , Nescience is darkness. Where there is Godhead there is no Nescience.



(An instrument for glorifying the Absolute)

Edited and Founded

(It revives man's Divine nature)

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"PRAYERS" OF KING KULASHEKHARA

Wordings :

Shri vallava iti barada it daya-
para iti bhaktapriya iti bhava
lunthna kobidaiti natha iti
nagasayana iti jaggannibasa
iti alapnam pratidinam kuru
mam Mukunda.

Translation :

Oh Mukunda my Lord !
please do it unto me so that I
can become a constant reciter
of addressing you thus :—Oh
very dear to Laxmi (goddess of
beauty and goodluck), endower
of benediction, causeless
merciful, very dear to devotees,
expert in plundering the status
quo of repeated birth and death,
the real lord who lies on the bed
of serpent and the resort of the
cosmos.

Explanation :

A devotee of Godhead is he
who glorifies the personality of
Godhead by transcendental
ecstasy. This ecstasy is a by-
product of profound love for the
Supreme Lord which is also
attained by the same process of
glorification. In this age of
quarrel and fight only such glori-
ficatory chanting process, as is
recommended here by the king
Kula Shekhara, is the proper way
of selfrealisation. Diseased per-
sons infected with material attach-
ment and thereby suffering from
the pangs of repeated birth and
death cannot realise the effect
of such spiritual realisation by
recitation of glories of the Lord,
as much as a patient suffering
from the disease of jaundice
cannot relish the taste of sugar
candy. Patient suffering from
jaundice tastes sugarcandy as
bitter as any thing although
sugar-candy by its very nature
is as sweet as anything. Simi-
larly the transcendental Name,
fame, Attributes, Pastimes, En-
tourage etc. of the Personality
of Godhead are sweet to those
only who are recovered from the
infection of material sufferings
in respect of the gross body and

subtle mind, in respect of deal-
ings with other living beings,
and in respect of our cosmic
relations. On the other hand
sugarcandy is the only medicine
for a jaundiced patient. By
regular doses of sugar-candy
treatment one can gradually get
relieved from the affection of
jaundice and when he is perfect-
ly cured—the same sugar candy
becomes as sweet as it is natu-
rally. The whole world is now
suffering from the jaundice of
material diseases and they require
the sugarcandy treatment of
glorifying the Lord.

The mundane people in gen-
eral, the so-called philosophers
and religionists of different sects
are inspite of all good will
suffering from the threefold
miseries of material existence.
They are all after a peaceful
condition of the world and the
panch sheel propaganda is targ-
eted to this end only. The only
way of getting out of this entan-
gling environment is transcen-
dental chanting of glories
of the Supreme Lord. The
the Supreme Lord is all spirit
Absolute Truth and therefore
His Name, fame etc. are non-
different from Him. All of them
are identical with one another
and it is a question of realisation
only. By chanting the holy
Name of the Lord which are
innumerable, one can actually
associate himself with the Lord
personally. And by such constant
personal touch with the Lord,
one can get himself spiritually
realised which means to become
qualified with all the good qual-
ities of Gods. Unless there is
individual awakening of the
Divine consciousness—there is
no use of crying for world peace.
Therefore the process of self-
realisation, in this fallen age, by
chanting the transcendental
glories of the Lord is the most
suitable procedure. This pro-
cess is the only process because
the people in general of this age

are short-lived, slow in under-
standing the importance of spiri-
tual value, unfortunate in material
prosperity and specially prone
to be misguided by false leaders.
And to crown all the above, they
are constantly disturbed in
mind by unfavourable situation
in life.

The king Kulashekhar, who
is an ideal pure devotee of the
Lord, shows us the way
of offering prayers to the Lord
by his own personal realisation.
As he is a 'Mahajan' or the man
in authority in the line of devo-
tional services, it is our prime
duty to follow his foot prints
in order to achieve to the highest
rank of devotional stage.

The first address of the Lord
is said that He is very dear to
the goddess of beauty and pros-
perity called by the name
"Shree" of whom the Lord is
"Vallava" endearment. There-
fore the goddess of beauty and
prosperity is the consort of the
Lord. The goddess is the same
as the Lord but she is only the
manifestation of his internal
potency. By expansion of his
internal potency, the Lord enjoys
his spiritual paraphernalia. He
is not an imperson or voidness
in the highest spiritual realisa-
tion—as it is conceived by
different empiric philosophers
with poor fund of knowledge.
The actual position is that He is
nothing of this material world
but yet in His spiritual identity
He is not merely a negation of
material variegatedness but also
He is spiritually the positive
enjoyer of everything of which
"Shree" or the internal potency
is the fountain head.

The Lord is then addressed
as "Barada" because it is He
only who can deliver the sub-
stance. By detaching ourselves
from His association we are
always in the midst of perpetual
want and scarcity but as soon
as we get into touch with Him,
the gradual process of endow-

ment of bliss begins.

The first instalment of
such endowment is the
clearance of the layer of
dust accumulated in the heart
by material association of lacs
and crores of years. As soon as,
however the dust is brushed
aside the clear mirror of heart
reflects the presence of the Lord
and as soon as we can see Him
we are automatically freed from
the bondage of all sorts of as-
pirations frustrations the two
primary and principles of mate-
rials existence. We do aspire for
what we have not and we lament
for things in frustration. *A
liberated soul has nothing to do
with such material aspiration or
frustration.* He is concerned
with spiritual business. Follow-
ing this endowment of spiritual
bliss, full knowledge, full life
and full satisfaction come in
order covering the total existence
of perpetual want.

The Lord is then addressed
as *Dayapara* or the compassion-
ate. Actually there is nobody
else who can become so cause-
lessly merciful friend of us,
except the Lord. He is called
the friend of the needy. Un-
fortunately we seek our friend-
ship in the flesh and blood with-
out knowing a spiritual spark
of the Lord cannot be happy in
non-spiritual flesh and blood.
A needy man cannot help an-
other needy fellow. No mun-
dane man thinks himself complete
in every respect. Everybody is
a needy fellow. Even the great-
est of all rich men thinks himself
needy because he is perpetu-
ally in search after spiritual bliss
which is a missing clue. This
missing clue is found out in the
complete spiritual Whole the
Lord of one's heart. Everything
is evaluated as zero without the
Lord. The Lord is the positive
digit with which zero added the
number becomes multiplied by
ten. (To be Continued)

OBSTACLES IN THE DEVOTIONAL PATH

There are as many spiritual sparks or living beings as there are atoms in the matter. There is now great research work current in the atomic energy but when science will reach its ultimate Perfection it will have to deal with spiritual atomic sparks as to how they are working both in contact with matter and also without such contact. The spiritual sparks are estimated to be as small as one ten thousandth part of the uppermost point of a hair. These sparks are floating in the material world along with the material atoms and contacting material bodies beginning from the microscopic germs to the highest living being like the elephants and Gorillas in the land and Whale fishes in the sea or gigantic birds in the air. In the Vedic scriptures we have a description of another fish which is called "TIMINGAL." It can swallow up the biggest whale without any difficulty. And besides this planet there are other innumerable planets scattered all over the universe where there are many other living beings both animal and human being of which we have very little knowledge. On the whole there are eighty four lacs species of living beings and within all of them the same spiritual spark is the vital force, which moves all such different dimensional bodies in different planets.

These spiritual sparks are so many fragmental molecules of the supreme spirit whole and they are compared with the molecules of the sun rays. The sun may be compared with the whole spirit and the sun rays may be compared with the spiritual sparks. The sun rays are covering the whole planetary system and within the rays of the sun there are hundred and thousands of planets revolving in their fixed up orbits in outer space by the law of nature. Similarly within the spiritual rays of the supreme spiritual whole, there are innumerable spiritual planets also called by the name of Vaikunthas floating in the spiritual sky which is apart and different in constitution from this sky. That sky is known as the parabyoma and the material planets within the innumerable universes, are called different Lokas. Exactly like the material planets made of the material atoms, there are innumerable spiritual planets composed of the spiritual atoms. The spiritual sparks or atoms in combination with the material atoms have relative bodies but in the spiritual spheres the living entities are not in contact with the material atoms and as such there in the spiritual world everything is Absolute. There is no difference between the body and the soul as in the material world there is difference between the body and the soul.

The all spirit supreme Lord who has no difference in between the body, soul and mind i.e. Abso-

lute is the centre of all activities and who is the origin of every thing that exists, is compared with the fire. The fire is competent to expand its heat and disseminate its glare all round. And besides the above two energies of the fire there are the small fragments and sparks of the fire. Similarly the supreme Lord who is compared with the sun or the fire, is distributing His different energies like that of the heat of the fire or the light of the fire and in spite of eternally distributing such energy, the Supreme Lord is inexhaustible and eternally the same omnipotent. The living entities who are just like the sparks of the fire are also inexhaustible and endowed with eternal energy exactly like the original fire and therefore the living entities are qualitatively equal with the Lord but not in quantity. The living entities are wandering throughout the whole material and spiritual universes as above mentioned according to its free will which is also a part of his constitution but he is not happy so long as he is away from the Lord. The sparks of the fire can remain illuminated along with the fire only and not without it. As long as the sparks are away from the original fire, the illuminating quality of the spark becomes extinguished. As such there are some living beings who are away from the spiritual sky and are in now contact with the material sky and thus have obtained material bodies to enjoy matter in different varieties of material universes. They are after the eternal enjoyment which they have missed since their separation from the spiritual world. The spiritual sky is the impersonal Brahman which is the glowing effulgence of the Supreme Lord.

Out of many many such wandering living entities some one is favoured with the information of their real position. The living being forgetful of its spiritual identity wrongly considers himself as one of the Product of the material energy and thus he remains in darkness till he develops a spiritual enlightenment by some chance. This chance is created imperceptibly by the association of transcendental persons who are kind enough to travel all over the world for the benefit of the fallen living being who are hovering in the material plane without any information of the spiritual world.

A living being, who gets this ultimate information for solution of the problems of struggle for existence, is called a fortunate person. This fortune is gradually accumulated by the acts of sacrifice, charity and austerity. But in spite of all such endeavours if the energetic living being does not come in contact with some pure devotee of the Lord, he cannot get the seed of spiri-

tual activity. Good consciousness for making sacrifice, charity and austerity is generally there in every living being but for want of good association such spirit of sacrifice, charity and austerity is misused for the purposes which are detrimental to his spiritual interest. Some time great sacrifice is made in the name of nationalism, social work and altruistic work without knowing that none of them will help one in the matter of spiritual realisation which is absolutely required goal for a living being for his liberation from material bondage. To improve the material condition of living being for the time being, is no solution for the perpetual struggle for existence. The acts of sacrifice, charity and austerity are performed by different persons for different purposes by the living entities under the delusion of the material energy.

There is a class of materialists who think that the living entity is the last word in the spiritual world. They deny the existence of another Supreme personality of Godhead and identifies the infinitesimal living being with the Infinite Whole. This is due to imperfectness of knowledge. Empiric philosophers who realise spiritual consciousness are sometimes misled in this way from the devotional path. The Bhagwat Geeta therefore directs that such empiric philosophers can realise Vasudeva or the Supreme Personality of Godhead, who is omnipresent by His superior energy everywhere, after many many births.

Chaturvidha bhajante mum
sukritino'arjuna Arto jijnasura-
tharthi jnanī cha bhārashava
Tesham jnani nityayukta
ecabhaktirbhisisyate Priohi
jnano'tyarthamaham sa cha
mama priya.
Udara sarba ebate jnanitatmaiva
me matam, Asthita sahyuktatma
mamebanuttama gatim
Bahunam jannamante jnanban
mam prapadyate vasudeva
sarbamiti sa mahatma sudurlava.
(Geeta 7/16-19)

The living entities in their material conception of life are so many imitation lords who desire to lord it over the material nature. The Supreme Lord is different from the living beings with limited potency. Had they been the same supreme personalities they would not have been under the laws of material nature in the form of three fold miseries. Foolish living entities forget that they are under the stringent laws of material nature. The foolish persons of the lowest rank try to conquer over the material nature by material science in different ways and the same class of men only frustrated in their material endeavours, declared that material world is false and spirit is the reality. They desire to make spiritual suicide out of despair only as sometimes foolish person commit material suicide

by destroying the body. This theory of being one with the supreme is a product of poor fund of knowledge and such misleading persons may do well if they try to keep their original identity of being parts and parcel of the Supreme and thus engage them in the devotional service of the Lord as it is the duty of all parts and parcels.

As above mentioned the living entities who have been engaged in the material bodies are as numberless as the material atoms but the Supreme Lord is one without a second. God is one and the living entities are numberless that is the verdict of all revealed scriptures. By actual experience it is seen that all such living entities are subjected to the stringent laws of Nature. One should ponder over this as to how the Supreme one can become subjected to laws of nature. If the Supreme one becomes subjected to laws of Nature then the nature becomes Supreme because she can control even the supreme. But the supreme being becoming one without a second, either the nature must be supreme or the Lord. If the nature is supreme there is no meaning of endeavouring for liberation from the clutches of material nature because she cannot be overcome. The real fact is that the material nature by strength is superior to the living being so long the living being is in illusion and tries to exploit the resources of the material nature, he remains under the police action of the material nature and when he is frustrated in his attempt to enjoy material nature, the living being contemplates of becoming freed from the clutches of the very powerful material nature. The position is one of oscillation of the clock pendulum from one side to another without any rest. This oscillating position of the living being is due to his gross ignorance of knowledge in the matter of his constitutional stand.

One should know therefore definitely that the living entities are not one homogeneous or heterogeneous amalgamation of a spiritual lump as it is imagined by philosophers without sufficient fund of knowledge; but they (the living being) are, different individual beings each and every one being separate from another. They are at present in different species of life generally classified under the name of movable and immovables. Amongst movables some of them are moving on the land, others in the water and some of them on the sky. All of them are the same living entities engaged in different embodiment of the material nature according to each and every one's fruitive result of actions. Such living entities are called conditioned souls because they have been conditioned by the stringent laws of material nature or in other
(Contd. on page 3 column 1)

Obstacles in the devotional path (Contd. from page 2)

words they have been controlled by the police action of the External energy of the supreme Lord.

Out of these innumerable conditioned souls embodied in different types of material bodies in water, land and the sky, the human beings are very few. The human being is the developed consciousness of the living beings conditioned in the material bodies and therefore they are naturally expected to study the problems of living conditions popularly known as 'hard struggle for life.' This problem of life is possible to be solved by the scriptural knowledge of transcendence recorded in the vedas or other similar literatures equally important like that of the Vedic literatures. Such Vedic literatures are made in record by self realised liberated souls and they are absolute. They are meant to revive spiritual consciousness of the conditioned souls entangled in the actions and reactions of the material world. But there are many so called human beings who are no better than the lower animals, because they have no interest in any other matter than the material necessities of life. Such materialistic men are differently classed in terms of developing the spiritual consciousness and the best class of men are those who have taken to the studies of the Vedic literatures containing transcendental knowledge. This stage of life is classified under different names of sectional religiousities, but most of them profess only under some particular section of religiousity but actually they are as good as the animals, because they have no other concern in life than to fulfill the desires of the senses to the best capacities. And out of the men who actually follow the instruction of the scriptures mostly they are attracted by the fruitful seemingly material good work which results in the fulfilment of sense gratification. Persons who profess a particular section of religion, without any deep adherence of faith, commit all sorts of mischievous acts which are forbidden in such transcendental literatures. These men are called impious men of the society and out of the pious men only the people are mostly attracted by fruitive action of good work recommended in the Vedas of different countries. These pious acts of the better class of men are also specified for better position of living condition which again is meant for better cultivation of spiritual knowledge. If a man is born in the family of materially well to do person, he should know it that he has been offered a better chance of living conditions for developing his lost spiritual consciousness and not for increasing the paraphernalia of sense gratification. Unfortunately these well placed men, specially in these days of Kaliyuga, the age of quarrel and fight, practically all of them are mostly misguided

by circumstances and thus such men spoil the chance of better condition of life for another term of animal life. The class of men who knows these subtle laws of nature is called the learned philosophers. These learned philosophers do not indulge in the matter of self gratification like the animals but they try to elevate the spiritual position or self realisation making a restricted use of the senses necessary to live on under different methods, call it by any name. Such learned philosophers gradually, by dint of discussing the actual problems of life, become liberated persons for being situated in the mode of goodness of material nature. But even in this stage of philosophical conditions of the living being some of them are again attracted by the altruistic services and thus again fall down in the activities of material nature and only a few of them are able to come out successful as the liberated persons or persons who have no attraction for material enjoyment good or bad. These persons relieved from the clutches of material enjoyment but without any definite position of spiritual life, are called the liberated persons.

Out of these liberated persons only who have no attraction for anything material in the shape of gain, adoration and reputation etc., can become a devotee of the Lord. The liberated persons are also at times attracted by material gain, adoration and reputation etc. but a devotee is not only not attracted by all these material enjoyments but also they are not attracted even by the dream of liberation from material beliefment.

Thus the devotee of the Lord is the only person who has completely discarded all sorts of material desires. To get rid from all sorts of material desires does not mean to stop the function of desiring as it is conceived by the empiric philosophers, but to become a desireless person means not to desire any thing material but to desire for transcendental engagements only.

The living being is the eternal active force and it is not possible to make him non-active even in the liberated stage. The liberated stage means to become freed from the material diseases and to become freed from material diseases does not mean spiritual death. In the healthy stage of spiritual life the liberated person has no other desire than to serve the supreme Lord while in the conditioned life of material existence the non-liberated person desires for sense gratifications. The ordinary class of fruitive workers who want to accrue good results of all activities for sense enjoyment are called the gross enjoyers. Persons who are disgusted with material enjoyment by some way or other decry the material enjoyment out of frustrations and desires for liberation. And persons who are engaged in the search of mystic powers for mate-

SCHOLARS DELUDED

In the Srimad Bhagbatam description of the Supreme Truth is given as follows:—

Janmadysya yato'nvayaditara-
tosechorthaswabhinjna swarat

Tene Brahambridam ya Adkava-
yemuhyantiyat Suraya.

Tejobarimridamjathavinimaoyam
Yatra Trisargamrisha.

Dhamna svena sada nirasta ku-
huka Paramsatyam Dheemahi.

(Bhag. i/11)

This realisation of the Supreme Truth was achieved by Shri Vyasdeva by the initiation of Shri Narada, when Shri Vyasdeva was unable to achieve perfect satisfaction even after His compilation of many many scriptures like the Vedas, Puranas, Vedanta histories like the Mahabharata etc. When He was not so satisfied, Shri Narada, who was His spiritual master advised Him to narrate the transcendental Absolute Personality of Godhead, His Name, Fame, Qualities, and Pastimes, which are identical with the Absolute Truth.

As such Shri Vyasdeva then sat on His sanctified seat at Shamyapras near Vadrikashram on the Himalyas and saw in meditation by His spiritualised vision, the Supreme Lord and His illusory energy called by the name of Maya who keeps all conditioned living beings captivated by her three qualities. By such transcendental realisation only Vyasdeva complied 'Srimad Bhagbatam' and in the beginning of that transcendental narration, He offers His obeisances to the Supreme Truth Who is the Parama or the transcendence. The Supreme Lord is described as the *Swarat* or the complete in Himself. He is not like so many mundane lords who are all dependent on one another and are conditioned by the laws of Nature. He is realised by one

material enjoyment all of them are subtle enjoyers only and therefore they are not *desireless*. The devotee is the only person who can be called a desireless person because he has no attraction either for liberation or for perfection in the mysticism of subtle powers of the body and the mind.

The Srimad Bhagwat confirms this statement of fact in the 6th canto 14th chapter 4th sloka as follows:—

"Oh the great sage, it is very difficult to find out a really self satisfied devotee of Narayana the personality of Godhead, out of crores of liberated persons from material bondage and those who have achieved perfection in the mystic powers. If any one, therefore, desires liberation from the darkness of material atmosphere, he can have that by culture of metaphysical knowledge and if any one desires for material enjoyment he can have that by performances of sacrifices."

(To be continued)

who has achieved success in the Gayatri Mantra chanted by the intelligent class of men (the Brahmins). The word *Dheemahi* is particularly used here for this purpose.

The Supreme Truth is described here as sentient person. His cognition, emotions and volitions are pre-existent prior to the creation of cosmos because he initiated the primeval teacher 'Brahma' who was enlightened by Him only prior to the cosmic creation. The Supreme Lords knowledge is therefore different from that of the mundane scholars and the technical name of this transcendental knowledge is called *Sambid*, energy described in the Vishnu Puranam. *Sambid*, *Sandhini* and *Ahladini* are three different manifestation of the internal potency which is described in the Bhagwat Geeta as *Atma Maya* or the internal potency. This *Atma Maya* is different from the *Gunamoyee Maya* or the external potency of three modes. *Atma Maya* is also called the *Para Prakriti* which is distinct from the *Apara Prakriti* or the inert matter.

In the *Atma Maya* which is distinct from the material Nature, there is no scope for illusion. In the material nature there is illusion like the mirage in the desert. There is the illusion of accepting a rope for the snake or water as the glass and vice versa. The creation of the *Atma Maya* is the Absolute world where nothing is different from nothing or *every thing is non different from every thing*. In that region the rope and snake are the same thing and therefore there is no illusion at all.

The Absolute world is the source of the material world or the relative world and as such the relative world is a perverted reflection of the Absolute world. In the perverted reflection of the material world, everything is created, maintained and lastly destroyed in the long run but in the absolute world nothing is created or destroyed but everything is unborn, beginningless and eternally existent. The Supreme Truth has therefore three different energies primarily namely (1) the internal potency, (2) marginal potency and (3) the external Potency.

Where there is no illusion of the rope and the snake is the place of the internal potency. And where there is such illusion of that of the mirage of the desert is the creation of the external potency. And the living-entities who are either controlled by the internal or the external potency of the Lord is called the marginal potency. All these potencies are different energies of the Supreme Lord as light and heat is to the fire. These potencies are therefore emanations from the Absolute Truth who is the person controller or

(Contd. on page 4 column 1)

UNIVERSAL CITIZENS FORUM

The *Hindustan Times* of India disclosed a news from London dt- 23-9-58 as follows

London, Sept. 23—The Commonwealth of World Citizens yesterday announced that "the first world-wide parliamentary general election in the history of mankind" will take place on Friday.

Voting for candidates will be by postal ballot among the some thing less than 1000 "world citizens" in 42 countries.

The Commonwealth of World Citizens, proclaimed in being at Cardiff in 1956, exists "to exhibit a demonstration of world unity," its founder, British author and historian Dr. Hugh Schonfield states.

Candidates include a former Italian Senator, Dr. Mary Tibaldi Chiesa, of Milan, and an advocate of the Supreme Court of India, Dr. Sanjib Chaudhuri, of Calcutta.

The elected deputies will hold their first session as a parliament in Vienna in May, 1959.

Candidates are forbidden to campaign for election, and voters choose from a list of names with qualifications.—Reuter.

In response to this we beg to suggest to the public an ideal of universal citizen's forum for consideration and reaction.

Edi.

1. One state. 2. One language
3. One Religion. 4. One Unit.
5. One goal. 6. One proprietor
7. One culture. 8. One philosophy
9. One standard 10. One economy

1. One state means that the whole world shall be controlled by one government. The experiment in India shall begin with unification of Indian states. Different provinces may exist as it is now but the government shall be one; there shall be no more existence of the state governments incurring unnecessary expenses for management.

2. One language for the world government shall be selected preferably English the most popular language of the world. In India the one language problem shall be solved by accepting Hindi in Sanskritised form and grammar gradually. It shall have nothing to do with the present Hindi grammar, which has no basic principle.

An authorised grammar on the basis of Sanskrit root shall be prepared and that shall be taught all over India. The spoken language may remain as it is current in the provinces but the written language shall be Sanskritised Hindi with Devanagari script.

Sanskritised Hindi means to learn Sanskrit through a common popular language so much so that through the Sanskritised Hindi grammar, Sanskrit language will be the ultimate goal of linguistic problem. English

will continue to remain with the ideal of world state in future. So in India Sanskritised Hindi and English shall be compulsory subjects while original Sanskrit and the provincial language shall play the additional Part.

3. One religion means one God and one scripture namely the Bhagwat Geeta. One God means the All Attractive personality of God head Krishna in His Absolute form. The word Krishna is identical with the word God. Because 'Krishna' means that which attracts or that which negativises the three fold miseries of repetition of birth and death. Life is eternal and the aim of life therefore should be to make it free from all troubles of materially living conditions. The word Krishna aims this Perfection of life and the word God means the same thing because the idea of God worship means to attain a perfection of life.

Every religionist accepts the idea of God whether personal or impersonal. God is both at one and the same time. Krishna is in everywhere in His impersonal feature but in His personality He is present in his transcendental abode by His personal feature. That makes a complete God.

The Bhagwad Geeta claims every living being including the animals and other beings in all species of life—as the sons of Godhead. Therefore the idea of universal brotherhood is mentioned in the only scripture of the world—the Bhagwad Geeta. This book of knowledge shall be the subject matter of propagation.

4. One unit means the diverse people of the states shall work only for the welfare of the state and not for individual benefit. There may be diversity of functions by different divisions of activities but aim of such activities shall be one means welfare of the state. As such there shall be four classes of men.

(A) The intelligent class of men with full knowledge of human necessities, as confirmed by previous sages.

(B) The statesmen class of men with full training of management about needs of all living being under the guidance of the intelligent class.

(C) The productive class of men namely, the agriculturists, the industrialists and the trading class of men—shall be controlled by the managing statesmen.

(D) The labouring class of men shall render services only to the above upper class of men.

All the above classes shall be qualified by personal abilities without any reference to the origin of birth.

All the different divisions of classes are equally important as much as any part of the whole body is equally important for different services. The head and the leg of the body are equally important in relation with bodily functions and yet head is the most important part of the body to guide the whole bodily actions. The whole idea is to accept the theory of unity in diverse actions.

5. One goal means the activities of the people should be guided with reference to their eternal life. They should be made happy not only in this life but also in the next. Foolish people do not know this continuity of life like the foolish children are careless about their future prospect. The parents guide the foolish children and similarly the state shall guide the foolish people who have no knowledge of future life. There are two goals of life namely (1) fulfilment of immediate needs and (2) fulfilment of prime needs. Immediate needs are aimed at satisfaction of the senses and mind but prime need is the upliftment of the spirit soul.

People should be given all chances not only for fulfilling the present needs of the senses in a controlled manner but also to fulfil the needs of ultimate goal namely the spiritual upliftment.

6. One proprietor means that there shall be no individual proprietor of any property of the state. The state shall be the owner of all properties and citizens shall be the servitors only for the complete welfare. The idea is something like the joint family system in which no individual person is considered to be the proprietor and every one does his bit of work for the total welfare and equal share of the benefit. The symbolic representative of proprietorship shall be dedicated to the Personality of Godhead in all different units of the state and every living being including the animals etc., shall have the right to live and prosper individually according to the laws. Nobody shall be absolutely free and yet freedom of action will be given to every one. Everyone shall be the servant of the state and the state shall look after the citizens in complete harmony.

7. One culture means that the state shall encourage in every way to the development of spiritual culture. Every living being is a spiritual spark covered by the material body. So there is no difference between the learned and the fool, so far spiritual identity is concerned. The learned shall try to uplift the position of the fool by love and affection and shall not look down upon any living being. That shall be the cultural propaganda of the universal citizens forum.

(To be continued)

SCHOLARS DELUDED

(contd. from page 3)

master of all mystic powers displayed under different headings of energies. The personality of Godhead is therefore called as *Swarat* and *Parama* or the self-sufficient Supreme. When the supreme personality therefore descends by His Atma Maya. He does not become as one of the so many conditioned persons, neither he is different from His Personal Form as it is in the case with the living entities. It is wrong therefore to compare the Personality of Godhead with ordinary living beings or artificially elevate a living being to the level of the Supreme Person. The Supreme Person's being non affected by external potential different modes,—is described as follows:—(Bhag./xi/38).

Etad Ishanam Ishasyaprakritishthopi Tadguni Na Yuyate Sadatmashair Yatha Buddhidashrya.

Specially of the Personality of Godhead is that he is never under the condition of the material nature. And in the same way a living entity who is spiritually enlightened by the grace of the Lord, is also never attracted by the modes of nature although such living being is within the jurisdiction of the material energy.

But it happens so that a neophyte spiritually inclined person is sometimes deluded by the external energy and consider the personality of Godhead as one of the conditioned souls who are embodied by the conditions of the material nature.

One mendicant Shri Madan Mohan Brahmachary met Dr. S. Radhakrishnan the great Indian Philosopher and Vice President of India. He was very kind to make a presentation of his book 'The Bhagwat Gita' to the above Brahmachary. The Brahmachary read the above book but he was not satisfied by it because, although the book is very scholarly edited there are so many incongruencies for lack of transcendental realisation which definitely proves the statement of Srimad Bhagbatam as even the gods are bewildered in the Supreme Person. Gods like *Brahama*, *Shiva*, *Indra* etc. are also deluded sometimes by the Supreme Illusory Potency.

The Brahmachary, however, who met Dr. Radhakrishnan was sorry to find out such delusion of a scholar like Dr. Radhakrishnan, especially when he read on page 254 of the book (the Bhagwat Gita of Dr. Radhakrishnan) a deluded explanation of the sloka No. 34 Ch. ix B. G.

The exact words mentioned therein are as follows:—

"It is not the personal Krishna to whom we have to give ourselves up utterly but the unborn, beginningless, eternal who speaks through (Krishna)"

(To be continued)